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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.
From the "Improvement Era"

A BERYLLIUM-NICKEL spring can be bent twenty billion times before breaking, compared with two to three million times for steel and only 400,000 times for phosphor bronze.

★

TO keep eggs longer at high quality, store in a hydrator in a refrigerator, tests at the Utah Agricultural Experiment Station have shown. Eggs of A grade stored in the cupboard in a week became all C grade or worse; in an open container in the refrigerator, half were B and half C, while in the hydrator 95 per cent. were B grade.

★

TO drive a destroyer through the water at 38 knots, about 44 miles an hour, takes 55,000 horsepower engines, but to drive these ships just half as fast requires only 4,500 horsepower.

★

THE pressure exerted by the wind moving 50 miles an hour is about 10 lbs. on an area of one square foot, but at 100 miles it is 40, and for 150 it becomes 90.

★

PUTTING a 2 per cent. solution of sodium fluoride on the teeth of school children reduced by 40 per cent. the decay during the following year in some recent tests.

THE average depth of the ocean is five times the mean height of the land on the earth. On the average the land surface is almost three miles above the bottom of the deep sea. The highest land is the Antarctica continent, which averages about 6,000 feet above sea level.

★

THE ear can detect a sound if it causes only a billionth of an atmosphere change in pressure.

★

STUDENTS will be disappointed if they use caffeine or benzedrine to "pep up" in studying for exams. A series of tests at Lawrence College found no evidence that students in general can improve their efficiency by the use of either drug.

★

A MIDGET walnut-sized searchlight has been developed which can project a 1,500 candle-power beam visible for 60 nautical miles, for use by aviators forced down at sea.

★

THE highest sand dunes in existence are thought to be in southern Iran. They rise 700 feet above their bases, and are six times as wide as they are high. Many dunes in the Egyptian Sand Sea reach 300 feet.

The "MILLENNIAL STAR"

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Millennial Star

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MOTHERS' DAY

by EDITH RUSSELL

A VERY simple word. Strange that it should embody so much. I have watched the faces of men, thousands of miles from home, wearing the uniform of their country, and I have seen the expression in their eyes as they spoke of home, and heard the involuntary change in their tone as they mentioned their mother—a sort of half-shy tenderness, perhaps because they had grown to be men since they last saw her, and from the new heights of manhood they saw her qualities with clearer eyes.

" It's Mothers' Day soon, and I simply gotta get flowers home to mom," one husky fellow said. He was very earnest. Six feet tall, khaki clad, with a burgundy and blue patch on his sleever which informed the world he was "Airborne." His mother was a very small person apparently incapable of producing such a powerful specimen of manhood as he was. He carried her photograph in his tunic pocket, very soiled and much handled. The wind held it close to his body each time he dropped from a plane far above the earth. And on Mothers' Day he wanted to pay his tribute to her, to show her he had not forgotten. . . .

These men do not forget. To watch them as they read their letters from home, is to realise that they love to hear about simple, homely things that only mothers know how to write about. It isn't what they write—Father's objection to wearing utility socks—young Amy's school exams,—but an indescribable aura pervades all mother's letters to their sons and daughters, who for some reason or other have gone away from home. It is filled with a strange yearning and a typical throat-catching tendency to scold, mixed with a loveable determination not to interfere.

And on Mothers' Day hundreds of men on foreign service will tuck a flower in their caps or in their tunics, because they find it not inappropriate to their manhood to honour all mothers all over the world.

The observance of Mothers' Day is a safeguard to mankind. Inasmuch as these men remember with gratitude and reverence all the virtue, beauty and loveliness embodied in motherhood; all the sacrifice, unselfishness and devotion expressed in the word " mother", they will have a measure of protection from the temptations and ills of the world. No man will keep the day without remembering how mother could heal most things; how she liked clean, wholesome things about her, how precious to her was the priesthood invested in her sons. And while they remember, Zion's manhood is safe.

AN APPRECIATION : : : :

by HUGH B. BROWN

IN announcing the end of one chapter and the beginning of another in the history of the British Mission we bring to President Anastasiou and his counsellors, George H. Bailey and James R. Cunningham, the love and gratitude of the First Presidency for over four years of faithful service. We also bring them an honourable release from their labours. They have earned the coveted commendation "Well done".

When the clouds of war gathered in the fall of 1939 a shadow was cast over the missions of the Church. In anticipation of the coming storm, the Church authorities had notified all mission presidents in Europe to be prepared to evacuate the missionaries. After the outbreak of war, international considerations made it necessary to release the presidents also.

The president of the British Mission, with the approval of the First Presidency, appointed as acting mission president Elder Andre K. Anastasiou, with Elder James P. Hill as first and James R. Cunningham as second counsellors. Elder Hill was also appointed Editor of the "Star", and served in both positions with distinction. He was succeeded in the presidency by Elder George H. Bailey, of Sheffield.

These men undertook their difficult task with courage and fortitude, but humbly sought Divine guidance, believing that "the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which He commandeth them." Like Nephi of old they have realised the fulfilment of this promise.

The departure of the mission president and the active missionaries, coming at a time when all able-bodied men were called up for service in the armed forces, left many of the districts and branches with very few active male members. As the staff of workers was reduced, the problems of the mission were increased, and the demands made upon the presidency of the mission were multitudinous and at times almost baffling. Financial problems were aggravated by governmental restrictions on international exchange of currency. Whereas the mission had always had financial assistance from Church headquarters, it now became necessary to find ways and means of financing the mission by contributions from local members.

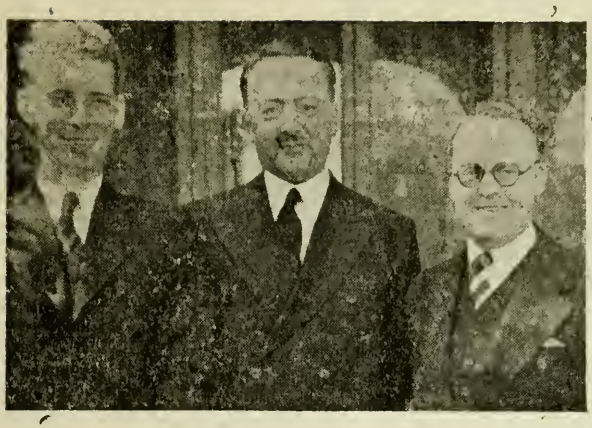
We who are permitted, after four years, to return, are pleased and grateful to find the mission in a healthy and prosperous condition. The districts and branches are all well officered, the mission is self-supporting, and everywhere there is evidence of faith and devotion to a cause to which most of the officers and members are recent converts.

In spite of the ravages of war which a ruthless enemy has brought to these cities and towns, in spite of bombings and losses and death, in the midst of fear and anxiety and bereavement, these men and the Saints generally have held high the banners and standards of the Church, have given generously of time and money, and have shown their faith by their works.

Mission presidents do not often serve longer than three years, but President Anastasiou and counsellors were requested to continue in office until suitable arrangements could be made for successors to be appointed. They have accordingly been serving the people and the Church for more than four years. We are sure they are richer in experience, firmer in the faith and better qualified for future service than if this calling and opportunity had not come to them.

To them and to the Saints in Britain we repeat the words which the Apostle Paul wrote to the saints at Colosse: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel: Which is come unto you as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

: : : : AND A FAREWELL



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President A. K. Anastasiou (centre), with his two Counsellors, G. H. Bailey (right) and James R. Cunningham (left).

★

UPON the conclusion of our labours as the Acting Presidency of the British Mission, we are very happy to relinquish our offices in the spirit of thanksgiving to our Heavenly Father for the honour and the opportunities that have been ours to labour in so high a calling. We have been blessed in great measure with wisdom, inspiration and health in fulfilling our duties during the past four years and almost five months. Without hesitation and with gladness we say that these years of service have been the happiest in our lives, filled with many experiences so important and inspiring as to increase our faith, understanding and conviction of the divinity of the calling of the Prophet Joseph Smith and those who have laboured as his successors.

It is our pleasure and joy to know that we have made many wonderful friends throughout the Mission. We have felt the prayers of our brothers and sisters day by day, year after year. We have shared with them their joys, as well as their sorrows. In their homes we have received hospitality, kindness and most wonderful desire to help. For these and many other favours we are deeply grateful. As long as we live and into eternity we shall happily remember our labours among the Saints in Great Britain.

To the Priesthood of the British Mission, who have most ably supported us. we tender a very sincere and heartfelt "Thank You". Without them our labours would have been in vain. They have been our real companions, counsellors and genuine friends.

To all the officers and teachers of the Mission Boards and Auxiliaries we express our appreciation for services rendered. They shall always be associated with the progress of the British Mission in war years. Years filled with the greatest anxiety, danger and concern for the welfare of the Church in this land. Like true stalwart Britons they stood with us shoulder to shoulder in the discharge of our heavy duties and responsibilities, bound by the love of service. Ah, these have been great years in our lives! It's not the office, but the opportunity to serve that we count so high and so precious.

And so to all of you, our equals, the youth of the Church and the children, we say farewell, and may God bless you abundantly in all your righteous endeavours as the latter-day Israel, children of the Covenant of the Most High God.

Let your labours in days to come be even greater to your God, one another, and to your neighbour under the inspiring leadership of our worthy successor, President Hugh B. Brown.

"Let the British Mission go forth, so that the prophecies of its growth and increase may be fulfilled."

Sincerely your brethren and friends,

ANDRE K. ANASTASIOU,
GEORGE H. BAILEY, Snr.,
JAMES R. CUNNINGHAM.

RICHARD L. EVANS

★

"WHEN THE TUMULT AND THE SHOUTING DIES"

ARMISTICE Day twenty-five years ago was an occasion for great jubilation, because we thought then that armistice was a synonym for peace. But not many anniversaries had gone by before festering outbreaks here and there began to teach the more far-seeing that Armistice, as technically defined, was but a temporary cessation of hostilities. And while any cessation of hostilities is a relief to any people who are under the pressure of war, we have been made to learn that peace founded merely on exhaustion, and lasting only until strength comes to fight again, is not that peace on earth for which the centuries have searched. War makes many heroes, and a nation in need finds its valiant defenders—but if peace is to last, heroism must continue beyond war. And even in time of war, when mothers are giving their sons and men are giving themselves, one sometimes sees the seeds of those things which would destroy peace, if we had it—seeds sown by those who want their pound of flesh—or else: little men with much power who seek to gain their ends at any cost to anyone. Such things would destroy peace—even if we had it. In a British cemetery in France, there is an epitaph that reads: "For your tomorrow, they gave their today." This is the essence of sacrifice—the essence of that which has made possible the better things of this world, including peace. And if everyone of us were willing to exercise reasonable restraint in time of peace, it might not now be necessary for us to look back on a broken armistice. But there have been, and still are, too many who are most eager to give someone else's tomorrow for their today—too many who have been willing to mortgage the future, their own if necessary, but preferably someone else's. And so we must remind ourselves, with a quarter-century as perspective, that if the epitaphs in France and elsewhere are to mean what they should mean, there will be need, in time of peace, for the same heroic effort that wins wars. There must be patriots after "the tumult and the shouting dies"—after "the captains and the kings depart." True, there are few medals for the quiet heroism and intelligent restrain and earnest toil of peacetime—but that's what it will take to keep it here. Let's not lose it when it comes again.

"THE GREATEST EVIL OF THE AGE"

THERE is a question that has been pressing itself upon our thoughts, which, because of a traditional reticence, is sometimes difficult to speak of—but neither can it be ignored. Perhaps it can best be introduced by a quoted statement—a statement to the effect that "the greatest evil of the age is unchastity." One is usually inclined to challenge superlatives of any kind, and having heard the statement that among the almost innumerable evils of the day unchastity ranks first in destructive effect, our immediate reaction is to try to name some other evil that makes greater inroads upon the peace and well-being of men and society. But, upon reviewing the facts, we may well find ourselves concluding that the greatest evil of the age *is* unchastity. To begin with, unchastity is the forerunner or the companion of most other evils—certainly of drunkenness, of hate, and jealousy, of distrust, of disease, of broken families and broken lives. Unchastity, and its by-products, are historically chargeable, in large measure at least, for the decadence and ultimate downfall of once formidable empires. The home in which loose morals have taken hold is a tottering home; a nation of loose morals is a tottering nation—and a man

of loose morals is a tottering, unsafe man. With unchastity comes an accusing conscience which drives peace from the heart, which, multiplied by the number whose lives it has affected, could account for the restlessness of a nation, for the disregard of other standards and ideals, for dishonour among men, and, with one evil pyramided upon another, for the driving of peace from the face of the earth. Indeed, there can be no peace where there is no personal righteousness —and there is no kind of modern thinking that is proof against the results that follow the breaking of a moral law. It doesn't matter what we moderns choose to call unchastity, the Lord God has already given it a name, and affixed penalties which the laws of nature inexorably execute—and its fruits are bitter even to those who thought they might be sweet. If there were words with which we could say it so that it would ring unforgettably in the ears of the fresh, clean youth of every land, we would speak it loud a thousand times from the housetops: Don't take any false step from which there is no return. Don't do anything for which there is certain regret and from which there is uncertain recovery. Don't lose that which can never be regained. Don't tamper with the wellsprings of life. Until someone names a greater one, we say again: "Unchastity is the greatest evil of the age"—and to give way to it is to set out upon a road on which there are certain regrets and from which there is no sure return.

★

EXPEDIENCY

THE question of expediency frequently arises to plague us—the question as to whether or not, under pressure of circumstances, to accomplish seemingly desirable ends, we should resort to things which, ordinarily, we would not do—the question as to whether or not evil is to be condoned in some people, and some places, and under some circumstances, and not under others. Expediency, in the terms in which we have reference to it, has been defined as "subordination of moral principle for the sake of facilitating an end or purpose; conducive to special advantage rather than what is universally right; characterised by mere utility rather than principle"—and much has been written and spoken in justification of the uses of such false expediency —in justification for employing evil devices with allegedly good motive. But the fact is that evil is where you find it, and the expedient of making an alliance with it is hazardous even when it would seem to serve good purpose. If evil comes with high credentials, it is still evil. If it is found in places that are ordinarily above reproach, it is still evil. A public lie that deceives millions is fundamentally no different from a personal untruth from one man to another, except that its results are more far-reaching. An official proclamation based on falsehood in any man's country, even though it seems to be the expedient thing, is no different fundamentally from a vicious story whispered over the back fence. A misrepresentation of fact concerning a world problem is no different, fundamentally, from the swindling of widows and orphans on a small scale, except that it is worse by the multiple of the lives it affects. Evil is where you find it, and it *is* what it *is*, no matter where you find it, or who proffers it, or for what purpose. And if we want to live in a world free from it, we must fight it where we find it, without regard to personalities or expediency; and we must be equally as wary of it when it comes with high credentials as when it comes with no credentials. On the question as to whether or not an allegedly desirable end justifies false and evil means, perhaps we can do no better than read again the immortal utterance of Abraham Lincoln: "You will never get me to support a measure which I believe to be wrong, although by doing so I may accomplish that which I believe to be right." He who makes an alliance with evil for a present advantage is inviting future trouble. False expediency always returns to be paid off.

—"Improvement Era"

THE RESTORATION OF
THE AARONIC PRIESTHOOD

HUGH B. BROWN

THE exercise of authority, with the power which is inherent in it, presents one of the searching tests of character. Some men live comparatively righteous lives among their fellows as long as they are just one of the many, but cannot stand the test of authority over other men. The Lord told the Prophet that "it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion."

The world just now is suffering because a few weak, ambitious, wicked men usurped authority, obtained control of the instruments of government and attempted to impose their will on other men and nations. Their hearts were set upon the things of this world, and they undertook to cover their sins, to gratify their pride and vain ambition, and to exercise control and dominion and compulsion upon the souls of the children of men in unrighteousness.

It was against such exercise of authority that the Lord warned the people in the 121st Section of the Doctrine and Covenants. This revelation was given to the same man to whom the highest authority which men may possess was given by heavenly messengers, namely the authority to act in the name of God.

The first divine authority conferred upon men in this dispensation was given to Joseph Smith and Oliver Cowdery in the State of Pennsylvania, in the United States of America, on the 15th day of May, A.D. 1829. "An Angel appeared to these young men and announced himself as John, the same that is called John the Baptist in the New Testament. He averred that he was acting under the direction of Peter, James and John, the ancient Apostles, who held the higher or Melchizedek Priesthood, and promised them that in due time this too would be conferred upon them."

The Angel, calling the young men "my fellow servants," said: "In the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins."

This Aaronic Priesthood and also the higher or Melchizedek Priesthood, which was later conferred as promised, have in turn been conferred upon other men, tens of thousands of them, and in the exercise thereof the gospel with its saving ordinances has been carried to the nations of the earth. The majority of the people to whom this message has come have rejected it, just as the majority rejected the word of God in other dispensations. But its truth has been recognised and acted upon by a small but faithful minority who, having partaken of the fruits of the gospel of Christ, have spent millions of money and given freely of their time and talents, carrying out the injunction of the Master: "Go ye into all the world and preach the gospel to every creature."

This is indeed the gospel of repentance and of baptism by immersion for the remission of sins. Of these principles and ordinances the world today is sorely in need. Heeding the warning referred to above, we shall not attempt to use this authority to coerce or compel our fellow men, but rather we will exercise our Priesthood by "persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." On this 115th anniversary of this momentous event we again bear witness to its truth and call upon honest, fair-minded men to heed its message and receive its blessings.

BON VOYAGE! CAPTAIN STEWART

THE following is a letter received from an ex-missionary to England, Captain Walter T. Stewart, of Salt Lake City. A Press report states: "The Liberator 'Bomerang,' a veteran of 53 missions over enemy territory, left this base yesterday with a dozen American airmen for the U.S., where planes and fliers will tour plane factories in a labour morale-building programme.

"The battered B 24 was given a rousing send-off before Capt. Walter T. Stewart took it into the air."

Dear President Anastasiou,

Some time ago you asked me to write a short history of my doings in Britain for publication in the "Star". As I am to leave this week for America, I'd better write it now or you'll never believe I fulfill my word.

I don't know what is appropriate, but here are a few episodes and places that may be of interest:

I came over from America in the summer of 1942 as co-pilot on a Liberator bomber. Hugh R. Roper, a Mormon boy from Oak City, Utah, was my pilot. We lived, worked, ate, went on raids, went to meetings, and preached to our companions, together.

We flew to Rouen, Brest, St. Nazaire, Dunkirk, the Bay of Biscay, Rotterdam, and other "targets" on our ship "Exterminator". Later I was given a ship and a crew of my own. I named it "Utah Man" in honour of my State and the University of Utah where I used to go to school. From that time on, Capt. Roper and I would fly in the same formation of aeroplanes on raids.

In the summer of 1943 we went to the Middle East, where we raided Italy and Sicily and Ploesti, Rumania. Roper and I flew together in "Utah Man" leading our group on the first Allied raid on Rome.

It was on the famous "oil refinery" raid over Ploesti, Rumania, that I lost my brother and very dear friend, Hugh Roper. It was a sad day, but these are the fruits of war.

After I was retired from combat duty in August, I worked as Squadron Operations Officer, and later as Wing Training Officer. "Utah Man" also went down on a raid over Germany last November.

I have now been selected to fly "Bomerang," another Liberator, which has completed 53 missions, back to the United States to tour the country giving lectures on the aerial bombardment of Europe.

During the time I've been here I've been awarded the Air Medal and Four Oak Leaf Clusters, the Distinguished Flying Cross, and the Silver Star. My unit received a citation for distinguished service by the President of the United States for its work in destroying the oil refineries of Rumania.

I met Her Majesty the Queen and the Princesses Elizabeth and Margaret Rose in January this year. I spoke to them and the ladies of the Sandringham Women's Institute. I told them of the rural life of the women of Western America, saying how the Relief Society of our Church has gone far ahead in fostering all types of learning and helps for women in the country. The Queen's Lady-in-Waiting, Delia Peel, wrote to my mother in America, telling her of the talk. It was a thoughtful gesture on the part of the Queen. I can surely say that she is a genuinely sweet, fine lady. It is a joy to talk with her and her charming daughters.

Since I've been here the Church has been a great help to me. I've attended the Norwich Branch quite regularly. There I was welcomed with open arms. I've also been to the Belfast, Lowestoft, Glasgow, West Hartlepool, South London, and Birmingham Branches. When an airman gets low in spirit the Church can mean a great deal—and it did for me.

In departing from these beautiful, green British Isles, I want to say, to the Saints and Friends of the Church everywhere: "Hold Fast to the teachings and Principles of the Gospel. They are the bulwarks of strength when all else fails."

Sincerely your Brother,

WALTER T. STEWART.

THE MAN OF BOOKS

By LEVI EDGAR YOUNG

Have a few Books which are as close to you as an Intimate Friend

I HAVE a friend. He comes to see me in his clean working clothes, when he has a few minutes to talk about books. He is a carpenter by trade, and his workshop is very near my office. When I go to see him he welcomes me with pleasure in a room filled with clean shavings and the tools of his trade. When he comes to visit me, he looks with appreciation and real joy on my shelves of books, and brings with him and puts on my table a book carefully wrapped in brown paper. He sits near me and says: "May I show you the picture of Highland Mary's House?" My friend is, as you have guessed, from the Ayreshire country of Robert Burns. The book contains the poems of Burns, and pictures illustrating his life. One of them shows Burns greeting Sir Walter Scott, a much younger man. My friend knew this prized book, for he sat by me and recited the poems of "Highland Mary," the "Cotter's Saturday Night," and the tribute of the famous lawyer Robert G. Ingersoll which he wrote in the room where Burns was born. It is engraved on a bronze plaque, and my visitor quoted every word of it.

He gave me a spirit of exaltation when he left. It seemed to be the habit of his mind. He caused me to see the glory of Burns' imagery with an insight which I have seldom experienced. He had a keen consciousness of truth, and every word he uttered gave me a more exalted faith in life and God. Strange as it may seem, he had had little schooling, but the glorious thing was that he had been reared from childhood in the neighbourhood of Burns' old home, and this accounts for his cultivated and elevated taste for the bard of Scotland. He had acquired a healthy appreciation of literature, and as he left, I thought of John Ruskin's saying: "A man is what he thinks."

My friend has given us a fine lesson, for he has virtually told us to read good books that are worthy of a second and third reading. To read and memorize parts of a good book will be a priceless treasure in all times to come. In hours of loneliness or sorrow, they will gladden and enlighten the heart. By reading and thinking are we awakened to the spiritual forces of life. Aided by greater knowledge from day to day, recognizing and using the divine gifts and blessings of God, we slowly gain a larger vision of the Gospel of Jesus Christ.

—"Church News."

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AFTER MY MISSION

By Sister EMMA WYNN

"The worth of souls is great in the sight of the Lord."

WHEN I returned from my mission I pondered over this quotation. Had I, by my weak and humble efforts, brought the light of the Gospel into one soul? If not, had I at least so improved my life with my missionary experiences that in the near future my life would exemplify the beauties of Mormonism?

Soon after my return I was engaged in work of national importance. There were a number of girls doing similar jobs, and one day, during recess, I was speaking to them about the Gospel. As we were about to disperse, one of them took me by the arm and said, "Do you belong to the Mormon Church, and have you been on a mission?" To which questions I weakly answered yes, wondering as I did so what was going to follow.

"Once in the town of P——, I had the privilege of attending one of your conferences," my interrogator told me. "I heard you preach the Gospel and give your testimony of the truthfulness of Mormonism, and I have always remembered you.

"For the past six or seven weeks I have been watching you at your work. I was so glad to see that you Mormon people carry your pulpit around with you."

I was deeply moved. Every day while performing my ordinary labours I had been under observation. Someone had been examining my life, waiting to see my faith in its daily application, and our dear Heavenly Father had seen fit to guide me, that though unconscious of the test, I should not be found wanting.

I pray that always my light may so shine before men that it may glorify our Father which is in Heaven. Amen.

"ALL THINGS ARE POSSIBLE"

Sister B. LAYCOCK

MY sister, Elizabeth Sutcliffe, was an invalid, suffering from consumption of the bowels. So thin and so delicate was she, that they had to carry her about on pillows, afraid that her bones would penetrate her wasted flesh.

At last the doctor decided her case was hopeless. Nothing more could be done. She would not get better, he said.

Four Elders lived in the rooms upstairs, and after the doctor had left they heard my mother crying as though her heart would break. They came down to see what was wrong, and she told them what the doctor's verdict had been. Their reply was to ask my mother if she believed the Lord could heal her child, and she answered with simple faith that nothing was impossible to God. Whereupon the Elders at once prayed and laid their hands upon her head and annointed her head with oil.

After the administration my sister fell into a deep, sound sleep. and from that hour began to recover. Always the doctors had affirmed that she would never live to be a young woman. Marriage, they said. was out of the question. She was later married and became the happy mother of three children.

"And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues:

"They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.)

THE FAITH OF THE LATTER-DAY SAINTS

THE TENTH ARTICLE OF FAITH (Continued)

WE BELIEVE . . . that the earth will be renewed and receive its paradisiacal glory.

The blessed conditions under which the earth shall exist and man shall live during the millennial era are almost beyond human powers of comprehension, so different are they from all to which history testifies and experience confirms. A reign of righteousness throughout the earth has never yet been known to the fallen race of man. So marked has been the universal curse, so great the power of the tempter; so bitter the selfish and ungodly strife between man and man, and between nation and nation; so general has been the enmity of the animal creation, among its own members, and toward the being who, though in a degraded state, yet holds the Divine commission to the authority of dominion; so prolific has been the soil in bringing forth thorns, briars and noxious weeds, that the description of Eden is to us as the story of another world, an orb of a higher order of existence, wholly unlike this dreary sphere. Yet we learn that Eden was truly a feature of our planet, and that the earth is destined to become a celestialized body—fit for the abode of the most exalted intelligences. The millennium, with all its splendour, is but a more advanced stage of preparation, by which the earth and its inhabitants will approach the fore-ordained perfection.

A time of restitution is foretold. That the change to a state more nearly approaching perfection is to affect both nature and man is evident from the teachings of Paul, as recorded in his letter to the Romans: "Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Throughout the millennium, the process of regeneration will continue. Society shall be purified; nations shall exist in peace; wars shall cease; the ferocity of beasts shall be subdued; the earth, relieved in great measure from the curse of the fall, shall yield bounteously to the husbandman, and the planet shall be redeemed.

During the millennium the earth will be tenanted by both mortal and immortal beings; but after the regeneration is complete death will no longer be known among its inhabitants. Then the Redeemer of earth "shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome.

"This earth, in its sanctified and immortal state, will be made like unto crystal, and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's." (D. & Co 130:9.)

James E. Talmage.

ELDER CHARLES A. CALLIS, of the Council of the Twelve, celebrates his 79th birthday this month. He is a native of Ireland, and was born in Dublin on May 4, 1865. The Saints of the British Mission send congratulations and pray the blessings of the Lord upon him in the fulfilment of his sacred calling.

I Like This Rising Generation- Don't You?

. . . And I like this world in which this generation lives.

I like the way it laughs—with head thrown back and wide mouth full of wolf-white teeth.

I like the way it's built—slender and supple as a willow weed, to bend and not to break.

I like the way it moves—like a bird swooping, direct and certain, but graceful withal.

I like the way it talks—distinctly, plainly, chary of words and prodigal with laughter.

I like the way this rising generation works—matter-of-factly, and with proper pride.

I like the way it plays—wholeheartedly, gaily, with a nice appreciation of the fine points of every sport, with a really sporting spirit and a liking for them all.

I like the way this rising generation dresses—riding hatless in the easy comfort of jodhpurs and open shirt, or swimming in bathing togs—its street clothes trim as a clipper ship—its evening dress formal to the degree of elegance and charm.

I like this rising generation—its nonchalance that lifts a politely bored eyebrow at reference to the "Golden Rule," and while it tucks a steadying hand beneath Old Age's elbow.

I like this rising generation—its wisdom and the poise it gains therewith, and I like its delightful occasional descent into infantile ingenuousness.

I like its canniness—that leaves a picnic ground immaculate, but strews its small belongings from attic to front door, at home, for those whose best love shows itself in service to pick up.

I like this rising generation—I admire its standards, its overwhelming honesty, its clean, wise mind in a clean, fit body, its persistence, the sporting spirit in which it takes its knocks—or, having attained a measure of success, the wholeheartedness with which it extends the helping hand to the next fellow.

I like its perfect grooming—from dense, bright hair to shining finger tips and well-shod and high-arched, eager feet.

I like this rising generation—I like its friendliness—and cool indifference.

I like its level-headedness in danger, its efficiency in difficulties.

I like it for its daring-to-do, its basic strength and fineness.

I like this rising generation—with its future held securely in both strong, slim hands, a smile on its lips and high hope in its young heart, its desire to be charming and loveable.

I *like* this rising generation.—Selected.

—"Improvement Era"

THE RELIGIOUS ATTITUDES OF NOTED MEN

PHILLIPS BROOKS, renowned preacher, has a present-day message for us:

Bad will be the day for every man when he becomes absolutely contented with the life he is living, with the thoughts that he is thinking, with the deeds that he is doing. When there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.

Sir William Bragg gives a rational view as one scientist sees reverence and faith:

There are some who think that science is inhuman. They speak as though students of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be the infinite.

Science is not so foolish as to throw away that in which the slowly gathered wisdom of the ages is stored. In this she is a conservative of conservatives.

RELIEF SOCIETY IN ACTION TODAY

WITH the widening of horizons for women in the last 100 years, it has been an observable fact that women in general throughout the country have been called upon to participate in practically all relief and assistance organisations set up or established for the purpose of giving help and comfort to those who are in need. The necessity of wider recourse to feminine help is now readily admitted. Not only have women been called upon to give personal service to individuals and families, but also to assist in extensive planning programmes in the interest of health, child welfare, education, and other community needs, and to help in raising funds for such enterprises. And in all this work for humanity they have willingly assumed a full share of responsibiity.

While it is true that women are somewhat subjective in their way of feeling and more personal in their approach or are often nearer the true situation than if they tried to solve a difficulty in a more objective way. They have a very acute sense of situations, and are often, through this, able to cope successfully with very difficult problems. They have sympathy, imagination, patience, a spontaneous eagerness to help, and a warm good will, all of which are real assets, and help them to find their way easily into the hearts of those who suffer.

For a full century, Relief Society women have served their Church with distinction in the field of human welfare, working in connection with and under the supervision of their bishops. And today they are devoting themselves wholeheartedly to the great Church Welfare Plan both in production and distribution. They are freely and willingly giving their service and their accumulation of knowledge and experience to this great cause. Their hearts are in the work and they are devoted to it.

Relief Society women were among the earliest of American welfare workers, and have, through the years, instituted many interesting and unique features of human helpfulness. Perhaps no other group of workers in this field has undertaken such a variety of tasks, both in early pioneer days on the plains and later in the far West.

While their educational and cultural programmes from the beginning have been interesting, comprehensive, and even outstanding, Relief Society women have always given their major effort and have devoted their best interest to human welfare work, which was the original assignment given them by the Prophet Joseph Smith. In all phases of work, however, which have been undertaken by them, they have shown courage, vision, resourcefulness, efficiency, earnestness of purpose and great capacity for leadership.

A picture of the Relief Socieety in action today is very interesting and enlightening. We see this great army of women attending regular meetings, special classes and lectures. We see them sewing, quilting, remodelling clothing, working at canning centres, preserving fruit and vegetables for themselves and others. We see them visiting monthly all the families of the Church—carrying messages of hope and good cheer, making, in addition, special visits to the sick and homebound, and giving many hours of voluntary service to the sick. We find them in homes where death has entered, comforting the bereaved.

Although the 1943 annual report has not yet been completed, and figures indicating exact accomplishments are therefore

By AMY BROWN LYMAN

GENERAL PRESIDENT OF RELIEF SOCIETY

not yet available, Relief Society work for 1943 has continued along the same lines as in 1942, with increased emphasis on participation in the Church Welfare production programme, particularly in sewing and canning projects, on first aid and home nursing, and volunteer service in connection with Latter-day Saint hospitals. Figures from the 1942 report will give an indication of the extent of activities and services continued during 1943. We find that 54,244 regular meetings for members were held in the wards and branches throughout the organisation in addition to many special and preparation meetings. In these regular meetings each week the same courses of study were considered simultaneously. How interesting is the thought that the members everywhere were at the same time discussing the same subject, thinking along the same lines, and receiving the same types of development. In addition to the regular Relief Society courses of study, several thousand Relief Society women completed Red Cross courses as follows: home nursing 3,839, first aid 4,062, nutrition 1,701, all others 620, making a total of 10,222 women completing Red Cross courses. This work was continued and re-emphasised throughout 1943.

The report of extensive sewing programme is very interesting. During 1942, at the monthly sewing meeting, an average of 28,705 women took part. In these meetings 7,721 worked for the Red Cross while 20,984 sewed articles for other purposes. The number of hours given to sewing altogether was 381,868: for the Red Cross 100,125, for all other purposes 281,743. Articles completed for the Red Cross numbered 38,381, for Church Welfare 19,446, for the Society 59,055. The kinds of articles finished were quilts 13,034, other bedding 4,610, children's clothing 25,323, women's clothing 10 141, men's clothing 7,908, other miscellaneous articles 55,866. Indications are quilts 13,034, other bedding 4,610, children's clothing 25,323, women's clothing 10,141, men's clothing 7,908, other miscellaneous articles 55,866. Indications are that the 1943 report will show an even greater quantity of sewing accomplished, and will show that 1943 was the greatest quilt-making year yet recorded in the history of the Society, for in addition to the usual number of quilts made, the Society undertook an assignment by the Church Welfare Committee of approximately 4,000 quilts which were turned over to the bishops' storehouses. The General Board also recommended that all Societies in war-risk areas provide themselves with ward first-aid supplies, including 12 quilts or blankets. It was also suggested that a check be made to learn whether all families were adequately supplied with bedding and that assistance be given where necessary. Many stake and ward Relief Societies conducted bedding projects for the benefit of families within their boundaries.

In 1942, there were 210,346 hours spent on Church Welfare projects, principally in canning and other types of food preservation—a service which was continued in 1943.

Also in 1942, 29,371 visiting teachers made 1,196,168 visits to families, and 116,006 additional visits were made to the sick and homebound. There were 15,083 days given voluntarily to the care of the sick; 882 bodies were prepared for burial, and Relief Society women assisted at 4,315 funerals. The Society paid out for charitable purposes $87,882 in cash, and $5,930 in merchandise.

In January, 1943, the organisation had 107,282 members located in branches in all of the states of the Union, excepting New Hampshire, in Alaska, Hawaii and the District of Columbia, and in twenty-one other countries.

Little did the original members of the organisation realise as they walked to and from their meetings in Nauvoo, how great their beloved Society would become in 100 years. Wisely has it been said that effort can be fully evaluated, not by what the hours, but what the years and the centuries say.

ALCOHOL TALKS TO YOUTH

By HOWARD E. HAMLIN

YOUTH, I am a clear, colourless liquid, with a characteristic odour by which I am recognised by those who know me. I am an important solvent, and have a strong affinity for water. My full name is Ethyl Alcohol.

I am composed of three of the most abundant elements found in Nature. They are carbon, oxygen, and hydrogen, combined in a special way to form a chemical substance with the formula C^2 H^5 OH, of which the OH is the characteristic group.

I am a narcotic poison, which means that I numb your feelings when you are under my influence. I make you appear to be what you are not. You think you are clever and witty, when in reality you are only less self-critical; you have less fear of talking too much or too foolishly. You feel less worried, and therefore think you are more happy. You think you are rested when in reality you are more tired. This numbing action of mine has been known to last for three hours and longer, which of course depends upon how much you have taken of me. It is this narcotic property which led King Solomon to say: "Wine is a mocker—and whosoever is deceived thereby is not wise."

I am the most abundant and the most important of a set of quintuplets known as the Alcohol family. Our names are Methyl, Ethyl, Propyl, Butyl and Amyl. We are all poisons, ranging in degree in the order named, with Amyl about four times as poisonous as I. But contrary to common belief, I am more poisonous than Methyl, wood alcohol. While we both belong to the Alcohol family, we are not quite as much alike as we look. Methyl levels his point of attack at the nerve of sight, and leaves you blind, whereas I attack your higher nerve centres and destroy your judgment, reason, emotions, and senses.

My greatest faults are: "I am easy to make, easy to take, and I deceive all of you that drink me. I do the greatest physical harm to your body when you drink me in high concentration, as "hard" liquor. People used to say, "No alcohol, no harm," and that is still true. But, they said, "A little alcohol, a little harm." While that is true so far as physical harm is concerned, it is not true in terms of the potential dangers of the "drinking driver." To him, "a little is worse than a lot." The National Safety Council has recently declared that the small amount of alcohol in a pint of 3.2 beer, or in an ounce of 90 "proof" whiskey, will make a person unsafe to drive his car on the highway. You will agree that that is not much alcohol. An excellent motto for auto drivers is: "The thinking driver never drinks, and the drinking driver never thinks."

Although I am classed as a poison, it seems to carry with it little meaning, for too many people have taken me, or have seen others take me, who did not die as a result of my presence in their bodies. They do not seem to regard my method of deception as serious. The fact that I seldom kill at once seems to remove the fear that I am really dangerous.

I know that many who advertise and manufacture me make the plea that I am harmless if taken in moderation. One of the great dangers of using me in "moderation" is that you never know when you may become immoderate. Hence my advice would be for you not to use me even in diluted form.

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From "The Word of Wisdom":

Injurious drink and food must be avoided. That is quite as important as to eat good foods.

1. **Abstinence from all Alcoholic Drinks.** Beer, wines and stronger drinks contain alcohol, classified in the British Pharmacopoeia as poison, and should be eliminated completely from human use. The proper physiological use of alcohol is for the washing of the body in disease.

PROSPERITY AND RELIGION

Number Fourteen in a Series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL
of the Council of the Twelve

RADIO LISTENERS: In our last lecture we asserted that civilisation needs religion, and pointed out that the teachings of Jesus, however unsatisfactorily they may have been observed, are very largely responsible for the ideals and achievements of modern civilisation. In presenting these propositions we quoted two authorities, one, the late Dean Inge, an eminent divine, and Dr. Arthur L. Beeley, of the faculties of the Universities of Utah and Chicago, learned in sociology. Many other authorities might be quoted, but we believe that your own thinking will convince you of the truth of our assertions.

As many of you are business people or students of business, we feel that you will be interested in what eminent authority in your field has to say relative to the questions raised. But first may I read a few words from the "Farewell Address" of George Washington, Father of the United States of America.

What Washington Said

"Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. . . . Where is the security for property, for reputation, for life, if the sense of religion desert the oaths which are the instruments of investigation in Courts of Justice. And let us with caution indulge the supposition that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

These statements by the first President of the United States are equally true today, for they apply with undiminished force, as we shall see by quoting freely from the writings of Roger W. Babson, perhaps the most outstanding authority in America today in the field of business statistics, counsellor of many of the great business executives of the country. May I ask you to listen to readings from two small but well-known books written by Mr. Babson some years ago—"Fundamentals of Prosperity" and "The Future of the Churches." These books are recommended to all who are interested in the welfare of their respective countries.

The Need of the Hour

Mr. Babson says: "This religion which we talk about for an hour a week, on Sunday, is not only the vital force which protects our community, but it is the vital force which **makes** our communities. **The power of our spiritual forces has not yet been tapped!** Our grandchildren will look back upon us and wonder why we neglected our trust and our opportunity." Quoting from a Bulletin which he sent out to bankers and manufacturers, he says: "The need of the hour is not more legislation. The need of the hour is more religion . . . from the halls of Congress at Washington, to the factories, the mines, the fields and forests. It is one thing to talk about plans or policies, but either without religious motives is like a watch without a spring or a body without the breath of life."

Mr. Babson continues: "I have referred to the fact that the security of our investments is absolutely dependent upon faith, the righteousness and the religion of other people. I have stated that the real strength of our investments is due, not to the distinguished bankers of America, but to the poor preachers. I now go farther than that and say that the development of the country is due

(Continued on page 734)

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GREETINGS to the Saints and Service men in Great Britain. The opportunity and responsibility accompanying this appointment are accepted in humility and gratitude. The conditions existing and the size of the task is sobering. The unusual field for service makes one anxious to thrust in his sickle however narrow may be his swath. The parable of the talents is most encouraging, as blessings are measured by the increase upon what was given rather than upon grand totals.

The evidences of faith and fidelity, everywhere apparent, among local members and visiting Service men, make us proud to submit the Church to the test of "By Their Fruits". Your hardihood and stamina and undiscouraged pluck spring from a native faith in Divine guidance. The illumination of continued revelation has been as a torch which you have carried with you to light your pathway step by step. How grateful we are that we need not rely only upon God's words to other generations. They who must so limit their light are often in darkness as is the traveller who comes to the end of the street lamps and must march on beyond the limits of their glow.

But to carry the torch involves grave responsibility. If the torch-bearer falters or fails, others may charge their consequent misfortune to him. By the aid of such light we should face the future unafraid, though there may be sharp curves, steep hills and concealed traps. He who is so equipped does not face the alternative of stopping in the light or going on in darkness. He carries his light with him, and therefore can whip the blackout and defeat the enemy who loves and lives in darkness.

As Pilgrims and Soldiers we must learn the lessons of the march, of the bivouac, of the patrol and of the battlefield, and be on guard against the wiles of the enemy at all times and in all places. The hardening process of these experiences, where muscles are toughened, minds adjusted to hard facts, and souls strengthened to meet sudden impacts, can be character building. But if in the process the inner man also becomes hardened, the mind cynical and the soul flinty, then indeed has the enemy won a victory, and the victim, so far as he personally is concerned, has lost the war regardless of the outcome of the struggle between the nations.

Ancient and modern revelation combine with recent history to warn us against the sabotage of unseen enemies, against the inevitable disintegration which follows in the wake of false philosophies and alien ideologies. During and immediately after the war, the enemy of men's souls sows seeds (the Bible tells us he prefers the night for his dastardly work of planting weeds and tares) which grow and ripen and bear fruit in after years.

General Giraud, in reciting the causes of the downfall of France, told his countrymen that they were reaping the harvest from the planting done when victory was in sight and during the soft years which followed. He lists egoism, personal interest, hatred, atheism, disobedience, laziness, envy, unchastity and godlessness as some of the thistles and tares which choked out the grain, ruined the harvest and brought spiritual famine to that fair land.

It is now, while the struggle is still on, that each individual should examine those inner regions of his being where motives are formed and honestly appraise himself, see how far he has gone since the war began, from the position he took on vital questions of conduct. When his character, his spirit, his soul are beset on all sides by disintegrating forces, when there are so many agencies tearing life apart, it is well that each individual do what the ship's captain does during and after a storm at sea, viz., examine the points of greatest stress, the weak places, the parts which have been subjected to direct onslaught. He repairs and strengthens and rebuilds, and tries to put his ship in as good condition as when she left the dock. He knows that a slight springing of a joint now may mean the loss of the ship when the next test comes.

We need now more than at any other time to enlist those integrating and co-

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hesive forces which hold life together and give it meaning and purpose, power and mastery; those doctrines and influences which lead to the salvation of the soul. You in the Forces have moved out into realms of responsible choice where in a very real sense you make the blueprints of your future character. Excuses that the strain was unusual, the conditions abnormal, the downdrag terrific, will not change the result, except as mercy may temper justice; but mercy cannot change facts. The law of the harvest is inexorable, "as ye sow so shall ye reap". All blessings are predicated upon obedience to law and God is no respecter of persons.

We come into a war zone with direct commission to bear the torch of the Gospel of Christ, to bring light into the darkness and to remind men that God is still on the side of right and justice. Our predecessors of former years, speaking with the voice of prophecy, warned the nations of the very events which we behold. The prophecies of those days are the biographies of today. All nations are again warned that sin is a reproach and only righteousness exalteth a nation. Only individual and national repentance will save the people and the world. Victory at arms without soul regeneration will but ensure another crop of misery.

All Latter-day Saints should be leaders in international understanding and goodwill because the Gospel of Christ knows no national or racial boundaries, but declares as of old that "God made of one blood all nations of men", and further that in every nation he that feareth Him is accepted of Him. There can be no place in the heart of a Latter-day Saint for a feeling of "holier than thou", nor can he replace the doctrine of LOVE which Christ gave with that of HATE which is of the Devil.

Ye are a light set upon a hill, said the Master to his followers. His words are as applicable today as when they were spoken, and should be heeded by all who would be followerss. The inspiration of your light, the influence of your example, the responsibility which accompanies your testimony, these are daily challenges which must not be disregarded. Your light should keep you ever on the High Road and be a beacon to all who come within its glow. No greater opportunity was ever presented to men—tens of thousands of them in the Forces—to "let your light shine among men", no greater challenge to saints in the mission field to "love your neighbour" than is presented by the present world upheaval.

Each one where he is may be a force for good, a bit of leaven, a teacher, an inspirer of men and a dauntless enemy of all unrighteousness. The demands of the times have sifted us among the nations, and history will record the answer to the question "was the leaven strong enough to affect the lump?" With the help of the Lord let us go forward, in humility, but with enthusiasm, and show by our attitude and actions that we believe in Him whom we serve, and that regardless of the strength of the enemy there is no question in our minds of ultimate victory, because Christ is our Captain and the legions of heaven are ever on the side of right.

Let us be steadfast in defence and confident in attack. As Latter-day Saints we have the sure and certain knowledge that the power of the Lord Jesus Christ is with us and for us, and that no power in earth can ultimately withstand Him. Our duty is plain and clear. If we but obey and live the laws and commandments of the Lord our God His will be the victory and His enemies routed and destroyed, thus preparing the way for His coming and the establishment of the Kingdom of Heaven upon the earth.

This is the Cause for which we fight, whether serving in the Forces, as missionaries, or whatever our duties as members of the Church.

May we all be entitled to be present when He names His valiant ones, and be numbered among those who "fought a good fight, who kept the faith, and finished the course." God's promise guarantees the reward.

Hugh B. Brown

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to this something . . . this combination of faith, thrift, industry, initiative, integrity and vision, which these preachers have developed in their communities."

Discussing the conditions of prosperity, he goes on: "Increased wages will not bring prosperity. Shorter hours will not do it. The wage worker must **feel** right and the employer must **feel** right. It is a question of **feeling. Feelings** rule this world—not things. . . . Men act according to their feelings, and 'good feeling' is synonymous with the spirit of co-operation," the spirit of true religion.

The Soul of Man
America's Undeveloped Power

In the chapter on "Our Real Resources," Mr. Babson makes many significant statements on the need for religion. "The greatest source of undeveloped power in America," he says, "is the soul of man. . . . Jesus was absolutely right in His contention that if we would seek first the Kingdom of God and His righteousness all these other things would naturally come to us. . . . If we today would give more thought to the spiritual and less to the material, we would have more health, happiness and prosperity." After amplifying this thought, he goes on to say: "All the educators, psychologists and inspirational writers cannot put into a man the vision and the will to do things which are gained by a clear faith. Most of us today are frantically trying to invent a machine which will solve our problems, when all the while we have the machine within us, if we will only set it going. That machine is the human soul. . . . We have gone daffy over things like steam, electricity, water-power, buildings, railroads and ships, and we have forgotten the human soul upon which all these things depend and from which all these things originated."

To the question "How shall we develop this resource?" Mr. Babson urges that more attention be paid to religion, that youth be taught its guiding principles, and then remarks: "Most of the prosperity of this nation is due to family prayers, which were once daily held in the homes of our fathers. To a very large extent this custom has gone by. Whatever the arguments pro and con may be, the fact nevertheless remains that such family prayers nurtured and developed these spiritual resources to which the prosperity of the nation is due. The custom of family prayers should be revived along with many other good customs which some modern radicals may ridicule, but to which they owe all that they possess.

Religion Necessary
for a Nation

In the chapter on "What Truly Counts," Mr. Babson writes the following: "The true prosperity of a country depends on the same qualities as the true prosperity of its people. As religion is necessary for man, it is also necessary for the nation. As the soul of man needs to be developed, so also does the soul of the nation."

Next, in the chapter on "What Figures Show," he goes still deeper into this question, asserting that "panics are due to spiritual causes rather than financial. Prosperity is the result of righteousness rather than material things." He asks: "What are the sources of these fundamentals of prosperity? Where do we get this faith, integrity, industry, co-operation and interest in the soul of man. . . . To what do we owe these great qualities?" Student friends, note carefully Mr. Babson's answer to this question. "Statistics show clearly that we owe them to religion." And perhaps there is no higher authority than Mr. Babson in all America on what business statistics show. Elucidating this point, he continues: "Moreover, I say this not as a Church man. I would give the same message if I were speaking to a group of bankers or a group of engineers. I was brought into the Church through the Christian Endeavour Society, but I was really converted to the Bible teachings through a study of statistics.

"To religion we owe our civilisation, and to the Church we owe our religion. All there is in the world today that is worth while comes from men filled with, and from groups actuated by, these fundamentals of integrity—faith, in-

dustry, brotherly love and those other factors which come only from God. The Church today deserves the credit for keeping these factors before the world. Hence, it is evident that the people have not the bankers to thank for their security and prosperity, but rather the preachers and the Churches. To these men we are obligated for our growth and development."

Economic Development Inseparable from Religion

Mr. Babson goes further: "Try as you will," he says, "you cannot separate the factor of religion from economic development. In . . . my organisation we study the trend of religious interest as closely as we do the condition of the banks or the supply or demand of commodities. . . . Whenever the line of religious interest turns downward and reaches a low level, history shows that it is time to prepare for reaction and depression in business conditions. Every great panic we have ever had has been foreshadowed by a general decline in observance of religious principles. On the other hand, when religious interest increases and a nation turns again to the simple mode of living laid by the Bible, then it is time to make ready for a period of business prosperity."

The statements are not surprising to people trained in the L.D.S. Church. The history of the ancient inhabitants of the American continent, as written in the Book of Mormon, tells precisely the same tale.

After warning the citizens of today never to "kick down the ladder by which we have climbed up," Mr. Babson concludes: "The future of America and the entire world is bound up with the future of the Churches."

Mr. Babson, please remember, is not professionally a philosopher or a preacher. He is a business man, and speaks from that point of view. His published words always receive respectful attention. So may I invite your careful consideration of them. You are in a period of hope, of buoyant expectancy. You want life, and you want it more abundantly. And how to get it is your biggest problem. In your study for a solution may I urge you to make Jesus your adviser and friend? He will never fail you if you never fail Him. And as so many others have done you will be able to say: "I am happy, I have a peace that passeth understanding. I have found the open secret so that worry does not beset me, circumstances cannot defeat me, tragedy becomes triumph, and death spells hope and not despair."

PORTRAITURE

By THEODORE BEST

Colour, brushes, a stretch of canvas;
A skilled interpreter with searching eye,
Limming in paint a life's epitome
Before his model's mirrored years shall fall.
Allured to easy pose, the subject sits;
Cameraderie grows warm between the two.
Now animation flares, now sorrow stills,
As some deep hurt the sitter's memory stirs,
Ageing witth passing touch his face and form.
Observing this, the painter turns the thought
To other days—to that light-treading time
When glamour falls like dew on fleeting hours,
And hopes, replaced by greater hopes, are dimmed
Into forgetfulness as fluent youth flares on.
Then retrospection fades, and newer themes invite.
Meanwhile the painter's sure perception makes
The print of this authentic history
One with literal line, and hue, and facial fact,
Until a vivid, pulsing counterpart
Immuring life-like force, is wrought in paint,
And stands—the recreated record of a man.

—From "Utah Sings"

President Hugh B. Brown was recently a very intrigued and impressed gentleman when he looked at the portrait painted of him by Elder Alvin L. Gittins, of Kidderminster, Worcs. The likeness achieved by this young artist is truly amazing, and we forecast a brilliant future for him in this field of art.

FUTURE SECURITY

THE "MORMON" PLAN

AFTER the war, will the bogey of unemployment once again raise its head? The politicians say no. They have made plans. The Mormons have a plan too—and what is more, it works.

The Mormon "Security Programme" was undertaken to save men from whom the dole was sapping character. The Elders of the Church launched the Plan as a moral measure, so that "independence, industry, thrift and self-respect should be once more established among our people."

In the old pioneer days, the Mormons set up "bishops' storehouses," and paid tithes in butter, eggs, potatoes, grain, honey or whatever their holdings produced. These tithes in kind were assembled in warehouses and were then dipensed to those in need. With prosperity the tithes were paid wholly in money.

Then in 1937, during that period of depression, unemployment and dole, it was once again established.

When the harvest was over that autumn, the storehouses had received 400,000 cans of food—most of it put up in make-work canneries the Church started, flour, meat, articles of clothing, wheat, shelled corn, apples, honey, fodder, poultry and livestock, in enormous quantities. On 363 work projects, 19,000 people were employed. Nobody was paid money for work; the worker was given a receipt for so many hours of labour. This he presented at a bishop's storehouse and received according to his needs. The married man with children got more supplies in return for his labour than the single man.

Within the year every one of the 84,460 Mormons were removed from the Government relief rolls. Members who had grown lax about tithing were again faithful in this. Those who had neglected, during the fat years, the good Mormon custom of fasting two meals on the first Sunday of each month and contributing the price of the meals to the poor fund, assumed again their obligations.

The organising capacity of the Latter-day Saints is recognised the world over. Of this Dr. Richard T. Ely, well-known professor of sociology, wrote some time ago in Harper's Monthly, "the organisation of the Mormons is the most nearly perfect piece of social mechanism with which I have ever, in any way, come in contact, excepting alone the German Army."

And in view of the complexion the years have bestowed upon the German Army, it certainly leaves the Mormons in possession of the field.

E. R.

CHILD DELINQUENCY GROWS

THERE is a growing anxiety prevalent at the present time regarding the number of child offenders brought before the magistrates. Questions have been asked and theories expounded. Many heads have ached trying to solve this grave social problem, but child delinquents continue to appear in juvenile courts.

In the Church of Jesus Christ of Latter-day Saints, child delinquency is practically unheard of. The Mormons have evolved a method by which their children are educated to develop spiritually, mentally and physically.

At three years of age, boys and girls enter a Primary class. There they are taught the first law of Christianity, which is obedience. Virgin minds are ready to be sown with the first principles of what constitutes both good Christianity and social equity, namely the recognition of authority, spiritual and secular.

When they are nine years old, that is, approximately one year after their baptism by immersion, they begin a new

(Continued on page 737)

PLAIN SPEAKING

By W. SHORTE

WAR is said to bring out the best qualities in human beings, but it appears to me, since joining a service and mingling with all types of men and women, that the opposite is the case, especially with regard to the prevalent use of blasphemy and "filthy" language.

There are some aboriginal tribes of Australia with a vocabulary of a few hundred words, and it is to be expected that much repetition will occur in their spoken language. But one would think that the English-speaking people, with their rich and expressive language, would be able to explain themselves without the continual use of expletives and "coloured adjectives".

The Lord has said, "Swear not at all, neither by heaven, for it is God's throne, nor by the earth. . . . But let your communications be yea, yea, nay, nay . . . more than these cometh of evil." (Matt. 5:35-37.) Today men and women mingle together in this war, and surely war is ugly enough without adding a further degradation with a continual use of words that neither explain nor add anything to our conversation except crudeness.

The word made famous by Bernard Shaw in his play "Pygmalion" seems to be the acme of all young people today, and the height of attainment in expression.

Blasphemy is much to the fore, and the name of the Christ is used lightly. Even Christian people who pride themselves on their goodness think nothing of using the familiar words hell, damn, blast, etc., in their everyday conversation.

I wonder sometimes, am *I* wrong, am *I* old-fashioned and narrow-minded, have I taken the teachings of the Church too literally, and are these people right who give free reign to these "coloured" words?

I like the pithy way that Bernard Shaw expresses his thoughts on blasphemy. In his play, "Too True to be Good," Act 3, a character says: . . . "and don't take the name of the Lord your God in vain. If you believe in Him, it's blasphemy: if you don't, it's nonsense."

What do men and women of the Mormon Church think of these things? Should we not set an example to the world and to our children, and try to keep our spoken word clean and sweet?

CHILD DELINQUENCY GROWS

(Continued from page 736)

course, involving an early training in responsibility to God, to themselves and to other people. The boys make enthusiastic Scouts. They have their own companies, and because their Mormon heritage is rich in pioneering, all about Scouting appeals strongly to their natures.

The girls find their equivalent in the Bee-hive groups, whose objective is to promote creative activity for them until they reach the age of eighteen. Then they become Gleaners, that is, engaged in gleaning knowledge from every possible source. The young men have a similar organisation.

The Mormons have proved that active children, efficiently supervized, are not delinquent. It is a principle of the Church that everyone must be active, progressing mentally, spiritually and physically along the road to perfection.

All the years of childhood and adolescence are taken care of in the programme of the Church. Literacy is 99.7 per cent. Of the Church membership, 60 out of every 1,000 attend high schools. The educational system of the Church includes universities, colleges, seminaries, Bee-hives and Primaries, all manned by Mormon teachers engaged in educating 750,000 of the 1,000,000 members of the Church.

The child delinquent is a tragedy. The Mormons are concerned to make each of their children a splendid contribution to world citizenship as well as to the Kingdom of God.

E. RUSSELL.

TUBERCULOSIS IS CONQUERED

TUBERCULOSIS is probably the greatest and most fearsome ravager of human life that we have to deal with in this present century.

Millions of pounds are spent annually on its treatment. Sanatoriums are built on spacious elevations of land. Specialists and bacteriologists, doctors and scientists devote time and study to the disease. The tubercular death rate remains high in spite of it. But—tuberculosis has not the last word. To illustrate let me quote from the words of Dean Franklin Smiley, A.B.M.D., Medical Adviser and Professor of Hygiene in Cornell University, and of his assistant, Adrian Gordon Gould, Ph.D., M.D.:

"To a large extent the prevention of tuberculosis is a problem in personal hygiene, because the resistance of each individual to the disease is very largely determined by his general vitality. . . ."

Thus, when a man is physically below par his resistance to tubercle bacilli is considerably lessened.

To reduce the chances of disease, either after infection has taken place or before, resistance must be kept high, and I am now going to elucidate how this can be done, how it has been done and with what amazing results.

In the year 1833 at Kirtland in Ohio, a young man, Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, recorded a revelation given to him from God. It began like this: "A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland and Church; and also the Saints in Zion. . . .

And here is the essence of the Word of Wisdom, first the positive teachings:

Meat must be used sparingly and chiefly in cold weather. Here is where it is easy to make a virtue out of necessity in these days of rations! Your acquaintance with the butcher must be firmly, even though reluctantly, curtailed.

Fruit, however, should be used liberally, especially fresh fruits. There is no hardship in that direction. It is good to think of the white firm flesh of the apple the juicy pear—and did someone say grapes?

Vegetables, too, are really important. All recognised edible vegetables, leafy, root and tuber, should be eaten daily. The leafy vegetables, and some of the others should be eaten in their fresh state.

The daily dietary should include as its basis properly prepared grains. Refined flour should be avoided and whole meal used. All grains are good foods, but wheat is best for the use of man.

Now we come to the factor of liquids First the body needs water, plenty of water drunk freely at arising and between meals throughout the day. We are inclined to disparage water because of its cheapness and accessibility, but its value as an indispensable factor of health cannot be over-estimated. Milk, fruit juices, and grain extracts, notably bran and barley, should supplement the intake of pure water in supplying the body with the necessary liquid.

You will notice how simple are all these injunctions, little meat, lots of fresh fruit and vegetables, good whole-wheat, and fresh water and milk to drink. No elaboration of menu, no highly skilled concoction of dishes. It is like a meal of commonsense flavoured with divine approval.

The body should be invigorated by regular periods of sleep, preferably early

sleep ending in early morning. Sleep in rooms where windows may be thrown wide open to the air. If possible, sleep out of doors altogether. If any of you have experienced camping, you will know how invigorating is sleep enjoyed out of doors. Incidentally, it is an integral part of sanatorium treatment.

Make it a habit to retire early, to rise early. Educate your body to expect it and you won't require to have your alarm clock mended.

We are generally supposed to be composed of two distinct factors. We speak of our physical make-up and our mental make-up. These two are not distinct, inasmuch as the completely accurate and satisfactory workings of one depends completely on the accurate and satisfactory workings of the other. This is called psycho-physical unity.

To illustrate, let us consider first a sick man, or one whose body is only 70 per cent. fit. His mental reactions to any situation will inevitably be coloured by the hue of his physical condition. His appreciation for good things will be dulled, his capacity for self-criticism will probably be less acute. He may not even be aware that his physical condition is not 100 per cent., but his mental proficiency will be impaired as will his enjoyment of life.

On the other hand, a man whose body is required to be perfectly fit cannot achieve this unless his mind is healthy too. It must be actively engaged seeking after the truth of life and the universe, with a determination to accept it when found. It is no exaggeration to say that a sound religious philosophy is a prerequisite for perfect health.

Now, having dealt with the positive teachings of the Word of Wisdom with respect to establishing man's immunity from tubercular infection, let us deal with those which counsel us in what we should avoid. This is quite as important as to eat good foods and to take the right liquids.

Alcohol is the first thing which must be elimnated from the human dietary. If people fully appreciated the proper physiological use of alcohol, which is for the washing of bodies in disease, they might see it in its true perspective. Alcohol is one of the chief disturbers of psycho-physical unity. Three drops in 100,000 drops of blood produce inefficiency and inaccuracy. Total abstinence must be observed by all who desire perfect health.

Alcohol, although it has been dressed in its best clothes for public consumption (that, by the way, is not intended for a witticism), is recognised, to speak broadly, as a harmful intoxicant. But, its two sisters who dwell shrouded in the veils of the most impeccable respectability have so far not been unmasked. The President of the Temperance League himself will sip a cup of tea; no Archbishop would look askance at a cup of coffee and yet the caffein and tannic acids found in coffee and tea respectively, are drugs, alkaloids, related to some of the most violent of poisons. When taken into the human body they produce at first a feeling of stimulation, followed in due course by a period of depression, relief from which is sought by the use of more tea or coffee.

One may have developed a craving for these things, but if the Word of Wisdom be practised in full the craving for alcohol, tobacco and other stimulants will disappear.

You will remember this revelation was given to Joseph Smith 110 years ago, when Louis Pasteur was only 10 years old, and eight years after the first scientific experiments upon digestion of foods were begun by Beaumont, yet the recent great advance of science has shown the correctness of the teachings of the Word of Wisdom.

Whole grains, vegetables and fruits supply the necessary mineral and other substances necessary to maintain a proper blood reaction. Vitamins enable the body to effect the physiological transformations necessary for good health, and must be present in every complete dietary. Word of Wisdom foods provide all these essential and necessary vitamins.

Alcohol has been shown to be a deadly physiological poison; the deadly poison nicotine has been found in tobacco; and coffee and tea contain the injurious substances, caffein and tannic acid. And finally a mind at peace has been shown to favour physical well-being. The Word of Wisdom is everywhere in full accord with the latest findings of science. Earnest adherence to its teachings is the answer to tuberculosis.

E. RUSSELL.

L·E·T·T·E·R·S

From Near And Far

A Fire Guard at 83!

Aberdeen, 1944.

Dear Brother,

Would it be wrong of me at this time to write a few lines about myself? I am 83 years of age, and the oldest member of the Church here. I have seen many glorious meetings, but I am no longer an active member. However, I am still able to knit and sew for the boys in the forces, and I am a member of the fire-guard, ready to defend my home should the occasion arise.

There are a good many Canadians here, and I am sure that some of them must belong to my Church. I would make them feel at home if they came to see me. I pray for the Church everywhere. . . . I believe that the Millennium is near . . . we know not the day when the Son of Man shall come to claim the saints who have been faithful in all things.

SISTER RIACH.

From the Only Mormon in India!

Kashmir, India.

Dear Brother Anastasiou,

. . . These are the days, with trouble everywhere, that we are reminded of our blessings.

This global war has affected everyone, even to the remotest parts of the earth. We in Kashmir, nestled away among the Himalaya mountains, far from the turmoil of war, are affected but to a minor degree. I sympathise with all the British saints and people for their courage and endurance under the most trying circumstances of this war. We hope and trust that all will soon be over, now that the United Nations are beginning to emancipate the suffering people of the occupied countries of Europe at present under the heel of the oppressor.

. . . I originally belonged to the Church of England, and was converted to our Church by the late Elder John Henry Cooper of Salt Lake City, in the year 1903 at Karachi (Sind Province), India. There were 15 others converted at the same time besides myself. A branch was formed at Karachi and flourished for a number of years. Then as time went on some of the members died, some left the Church, others were ex-communicated, until at present I am the only member and Elder in the whole of India!

. . . Since my conversion to the Church I have sent a de luxe copy of the Book of Mormon to all our Viceroys (beginning with the late Lord Reading) and to all the Provincial Governors of India. All their acknowledgments, etc., I have sent to the Presiding Bishopric. I have done house-to-house tracting in Kashmir and in other cities of India, but have had no converts as yet. People are very indifferent to matters religious. . . .

I pray the Lord's blessing's upon you and Sister Anastasiou and family and upon all the Brethren and Sisters in the British Mission.

With my love and best wishes,

Sincerely your friend and brother,

ROBERT W. CURRIE.

"A Famous Victory"

Dear Brother Anastasiou,

Many thanks for the presentation books sent by the Church to the members of the Forces. I was in the Burma Front when they arrived. As you know, the 14th Army has just completed a famous victory over the Japanese out here. Our division has managed headlines and comments on the radio.

. . . We are looking forward to and praying for the day of final victory. . . .

God bless you in your work at home.

W. E. FOOTE.

Dr. Bennion discusses
THE TOTAL PERSONALITY

WHAT is personality? Let anyone "face the class" and ask others to describe your personality. Some will say you are a good sport, that your ready smile and sparkling eyes reveal friendliness and a cheerful, vivacious spirit. Others will remark that your clothes reveal neatness and good taste, and that your voice and language indicate good diction and a pleasing tone. Does personality consist of appearance, looks, expression, and tone of the voice? Yes, in part, but only in part.

Personality includes everything that you are in both external appearance and within your own heart and mind. Your memories and hopes, your loves and appreciations, your ideals and beliefs, your imagination, your friends and family, your habits and attitudes, your ambitions—all of these things are a part of your personality.

When two people marry, each marries a total personality. Marriage has been defined as a most intimate, unintermittant adjustment of two total personalities in a total situation. In fewer words, marriage is a close, continuous association of two total persons. Let us illustrate.

A girl came to us one day and said she was in love with a fellow but that her mother objected most seriously to her marriage. When asked why her mother objected, the girl replied: "She thinks he has neither character nor ambition." When we asked her if she thought her fiancé had character and ambition, her astonishing answer was, "I don't know. What does it really matter? I love him and he loves me, and isn't love the greatest thing in the world? Isn't love the only thing that matters?

The serious error in this girl's judgment was in thinking that love is something apart from the rest of life. In friendship and courtship days this may be true. When this girl and her boy friend were together all they had to do was to drive around, go to shows and dances, and express affection for one another. The most serious question they ever discussed together was whether they should go to this show or that one.

Once married, the picture is entirely different. Love in marriage is motivated by and affects everything you do as individuals and as a couple. Yes, whether you will or not, you love with your whole life, with your mind as well as with your heart.

Twenty years ago, a young man introduced his girl to us. It was on a beautiful moonlight night in Mill Creek Canyon near Salt Lake City. She had just received a diamond from him. It was a beautiful scene—her loveliness and his proud happiness. Fifteen years later, we were invited to their home for dinner. Our time was limited because we had to get back to work. This also happened up the canyon, not by moonlight, however, but in the bright light of day. Dinner was not ready. Unexpected things had happened that morning. Five children were in the home. The youngest was whimpering for her bottle. We thought how different the association of this couple now, with five children, and fifteen years ago in the evening by the moonlight with no children.

This couple still loved each other. Yes, even more deeply than during courtship days. In the intervening years they had had numerous opportunities to prove and express their love. The husband had worked, sacrificed and lived for his wife and children. He had seen his wife suffer and sacrifice to give birth to, and to care for their children. They had accumulated a myriad of memories and built hopes which knit their lives together as one.

Before marriage the relationship is primarily one of affection. Afterwards, in marriage, it is a total relationship, and love is a part of that total relationship.

In our next issue we shall discuss ways of discovering and revealing personality in friendship and courtship days.

Dr. Lowell L. Bennion—"Today and Tomorrow"

THE CHURCH IN UNIFORM

Somewhere in England **March 21, 1944**

Left to Right: 1st Row: Byron J. Openshaw, Loyal H. Mortensen, Orson L. Carnley, Alexander D. Francesco, Clarence K. Sheen, Earl W. Forslund, Verl P. Long, Chester U. Mortensen. **2nd Row:** Jim Hartshorn, Grant Johnson, Reed L. Moulton, Vee L. Taylor, Clayton Robbins, Clair Harker, Kenneth C. Perkins, Joseph W. Gunn, Ralph A. Trane, Don Gubler. **3rd Row:** Thomas S. Baxter, Quinten R. Nielson, Glen R. Hansen, Thayle L. Byington, Raymond E. Bailey, Clifton P. Schow, R. D. Stutznegger, Alden D. Maynes, Charles L. Price.

IT was in May, 1943, that Sergeant Joseph W. Gunn and Sergeant Ralph A. Trane, both elders in the Church, started to hold weekly meetings in Elder Trane's office. At this time there were about eight members. This continued for three months, when, due to some of the members moving, attendance was cut down to two and three. At the London conference, members of other stations in this area decided to co-operate and to hold regular Tuesday evening meetings, travelling from one station to another.

The first meeting was held on October 5, 1943, with an attendance of ten members and one non-member. Elder Trane conducted the service. He writes: "It was certainly a grand spirit at our first meeting, and it was a treat for all of us to meet each other, some for the first time."

It was decided at this meeting that they should follow a course of study, and for this purpose "The Programme of the Church," by Dr. John A. Widtsoe, was selected. Elder Trane writes: "We have held fifteen meetings up to the present time, with the average attendance of 15 at each meeting. At the present time we have 51 members on the roll, which includes 1 High Priest, 4 Seventies, 28 Elders, 9 Priests, 3 Teachers, 3 Deacons, and 3 not holding the Priesthood.

"On March 21, 1944, after the lesson, the balance of the time was turned over to testimony bearing. There were some wonderful testimonies borne that night. After the meeting we had our picture taken (above).

"The meetings seemed to be so impressive to all, we decided to have the Sacrament. Our last meeting was very successful. Everyone was impressed by it.

"We hope that the future holds more success for the Lord's work in the Army Camps here and all over the world. Our hopes are high, and our faith strong with a thought of deepened gratitude for the Gospel. It is grand to be members of the true Church of Christ.

"God bless the work of the Lord in the Armed Forces is our humble prayer . . ."

It is ours, too. Our "Amen" is heartfelt and sincere.

There is much scope in the Services for those men whose desire it is to further the Gospel of Jesus Christ. It is a source of inspiration and joy to all who labour in the Master's service to see the determination of these men in uniform, to continue to serve Him in spite of every obstacle.

WOMAN'S PHERE

MENDING THE NETS

THERE was a picture of women mending the nets. Their men had faced death in the night, and were tired with the struggle. The faces of the women were calm. . . . . Always they mend the nets. Even now. . . .

Men put on uniform and go to war. They put aside all gentleness, because they are faced with bestiality, cruelty and lust for power, and grow hard in the struggle. The bomber boys drop death upon petrified cities and laugh among themselves and cover the horror of it all with brave jokes. They are peaceful men, and humour is their only refuge sometimes.

But later, when they come home, there are wounds to be healed, which no surgeon's skill can reach. The nets are broken and hang limp and futile, waiting for the fingers of a woman, a wife or a mother, to mend them. It is a woman's hands which gather up the ravelled ends of war and knit them together again into a pattern of goodness, humanity and love. Always they mend the nets. . . .

E. RUSSELL.

FAMINE IN INDIA!
Thousands Suffer and Die in Occupied Europe!

Was Brigham Young dreaming when he said, "Store grain against a day of famine, for thousands will come to Zion to be fed"? Ruskin says: "Some dreams are truer than some awakenings." To-day half the world's inhabitants are facing starvation. Let those less stricken awaken to their needs and plant and sow and reap every available acre unscathed by the demon of war.—R.S.M.

HOW TO USE YOUR BIBLE

When in sorrow, read John 14.
When you have sinned, read Psalm 51.
When you fail, read Psalm 27.
When you worry, read Matt. 6:19-34.
When you are in danger, read Psalm 91.
When God seems far away, read Ps. 139.
When you have the blues, read Ps. 34.
When you are discouraged, read Isa. 40.
When you want to be fruitful, read John 15.

GOD'S WORLD

By EDNA ST. VINCENT MULLAY

"O world, I cannot hold thee close enough!
Thy winds, thy wide grey skies!
Thy mists that roll and rise!
Thy woods, this autumn day, that ache and sag,
And all but cry with colour!

Long have I known a glory in it all,
But never knew I this;
Here such a passion is
As stretcheth me apart—Lord I do fear
Thou'st made the world too beautiful this year;
My soul is all but out of me—let fall
No burning leaf; prithe, let no bird call."

Said Emily Dickenson:

"If I read a book and it makes my whole body so cold no fire can warm it, I know this is poetry. If I feel physically as if the top of my head were taken off, I know this is poetry. These are the only ways I know it."

THEY ARE POISON—BUT PRETTY!

To demonstrate how little attention people pay to actual words, a hostess said smilingly as she passed the cakes at tea: "These green ones are coloured with Paris green, the pink have strychnine in them." Every guest unconcernedly took a cake and thanked her!

—From "Living Speech," by Gladys Borchens.

Contributions to this page are invited. Recipes, hints, items of general interest and appeal submitted for publication will be given careful consideration.

ASSIGNMENT TO YOUTH

I WOULD like to use the limited time available to me at this conference to broadcast a message to the youth of the Church of Jesus Christ of Latter-day Saints. These young people are not with us in our meetings. Restrictions on travel and other war necessities not only prevent their attendance, but have also hindered the functioning of the several organisations of the Church which are devoted principally to the care and education of the youth. I want them to know, however, that they have not been forgotten and that the Church is now as always most ardently devoted to their welfare and advancement.

I believe it is safe to say that no organisation has ever made more ample and adequate provision for the care and training of youth than has the restored Church of Christ. Since its organisation it has devoted a major portion of all its efforts to the education and development of children in the home, the school and the Church. And not only has it provided almost unparalleled opportunities for their education, but it has also placed upon youth responsibilities that have seldom, if ever, come to young people of comparable age. This has come about, in part, through the unique organisation of the Church, and, in part, through the universal concept of its membership that everyone, old and young alike, who secures a knowledge and testimony of the restored gospel thereby becomes a potential missionary for the dissemination of the truth to all mankind.

Another most unusual circumstance supporting this concept is that all the young men of the Church, almost without exception, have been ordained to the holy priesthood. The priesthood duties of boys within the Church are not trivial; they call for and promote manliness; and they fully support the premise that the youth can make large contributions to the support of the work of God.

The history of the Church is replete with such contributions. The Prophet Joseph was but fourteen when he received the first heavenly vision which initiated the work of the restored gospel. He was seventeen when he received the revelation of the coming forth of the Book of Mormon. He was twenty-one when he was given the plates for translation, and he had not long passed his twenty-fourth birthday when he caused to be organised the restored Church with its marvellous institutions and a sizeable part of the great body of theological doctrine and principle that has undergone the scrutiny of more than a century without discovering a single error in the fundamentals he announced. He lived only fourteen years after the Church was organised, and died at an age young enough to have been included within the present draft of young men for military service.

The missionary work of the Church has been carried on principally by young people. For many years the average age of missionaries did not exceed nineteen, and latterly it has scarcely been above twenty until the war made impossible the sending of more young men. The missionary labours of the young people of the Church are too well known to require much comment. What these young missionaries have accomplished in bearing God's word to the world would require volumes in the telling, and the appreciation of their efforts in the joy they have brought to the hearts of men, women and children the world over is of a depth and a nature never to be told.

I cite these things in the hope of making my young friends in the Church more conscious of the part they have to play in this great work of the latter-days. I am cognizant of the fact that the young men of military age are not now available for Church service as they otherwise would be. I must address my remarks chiefly to the boys of pre-induction age and to the girls. These constitute a large group in the Church, and to them I would like to make a special appeal.

I don't need to argue with you, young men and women of the Church, that the true religion of Jesus Christ is essential to make the kind of world which the thoughtful, high-principled young men of the Church are fighting to establish. You

By Stephen L. Richards

OF THE COUNCIL OF THE TWELVE

★ Address delivered at 114th semi-annual General Conference, held October, 1943, in the Tabernacle. ★

know that they want to come back to a decent society that has not been ruined by crime and moral perversion. You know that they want to come back to sweethearts and girls yet to be sweethearts who are worthy of their fidelity and devotion, and worthy to be true mothers in countless homes yet to be established, and you know that they want to come back to wholesome education, to good opportunities for making a living, and to mothers and fathers and brothers and sisters and dear friends whom they prize more than anything else in the world, and of whom they proudly boast as being the finest, the sweetest, and the most exemplary of all people in the earth.

Now, my first appeal to you young men and women is not to disappoint these gallant fellows who have gone to defend your liberties and the things you prize most. They are counting on you, and I think an enemy bullet would not hurt your soldier brother more than information telling him that in his absence his sister had forsaken the high ideals that he ascribes to noble womanhood, or that his brother had been a cad and lacked the courage and manhood to maintain standards of truth and honour. Young folk, you cannot, you will not, be guilty of such treason against your fighting brothers.

Now, I do not wish to dwell on the gloomy side of the picture. There is unfortunately much discouraging information and statistical data which might be presented, but I pass over these items because I indulge the confidence that when my young friends of the Church come to realise the opportunities that lie ahead of them they will devote themselves to making preparations for the future. It is of these opportunities and this preparation that I wish to speak briefly.

At the present time very few young missionaries are in the field, and in the course of a few months almost none will be left. It is possible that a good many young men who would, except for military service, have been available for missions, may never now have that opportunity. Upon their return from the war many will take on family responsibilities and be unable to leave their homes for missionary service. In these circumstances, we look to young men of pre-draft age and some of our young women to be our principal missionaries in the near future.

First, young men and young women should make financial preparation. Purposeful saving will accomplish several things. It will deter excessive spending. It will reduce the temptations which come with excessive spending. It will establish thrift habits. It will retard inflation. It will put purpose into earning, and it will ultimately bring great blessings to many people. From the reports which have come on young people's earnings, I feel warranted in saying that many hundreds of missions could be totally or partially financed by a consistent practice of saving for that purpose.

The next item that I urge is education —education to expound the true principles of the mighty cause we have the honour to represent. This education comprehends school learning, gospel understanding, and spiritual development. Boys and girls who contemplate a mission should neglect no opportunities which their facilities afford to acquire good study habits and as much knowledge of history, man, and the universe as they can possibly secure.

I say to my young friends everywhere— enjoy the happy days of youth. Live life joyously, beautifully, unmarred by the ugliness of sin. Show to the world what good, wholesome living will do for the oncoming generations. Demonstrate your gratitude for good homes, loving families, and great opportunities, and prepare for happy days ahead when the army of liberators shall have won the victory and broken down the barriers so that you may go forth as an army of peace and good will to invade the countries of tthe earth and take to men everywhere the pure, restored gospel of the Lord Jesus Christ. God keep and preserve you for that great and holy mission, I humbly pray in Jesus' name. Amen.

DR. BEELEY'S "5th POINT"

SOME years ago, Dr. Arthur L. Beeley, Professor of Sociology, University of Utah, evolved a 10 Point Programme for Crime Control. His 5th "Point" was what he termed the "Socialisation of our Penal Philosophy." Punishment, he said, to be effective must be individualised. Ultimately, the function of the court will be confined to the question of the accused's guilt or innocence. Upon conviction the offender will then be committed to a board of correction which, following its own scientific study, will determine the nature and extent of the punishment necessary. Deterrence is the central aim of punishment, and retribution must give place to reformation.

Dr. Beeley said that prisons, of necessity, will need to be modernised. Physical and mental types to be reformed, must be segregated and treated differentially. Overcrowding should be avoided. . . . Self-respecting work and vocational education should become integral parts of prison administration. . . .

The world is catching up on Dr. Beeley, it seems. The Press is busy announcing the existence of a "wonder prison" situated in South Yorkshire, where only three officers are employed—on supervisory duties. There are 100 men here under sentence, and their activities include: Farming on a considerable scale; growing acres of wheat, barley, oats and potatoes; working in an orchard bearing rich fields of fruit; tending a herd of pedigree pigs, a hundred breeding rabbits, and poultry producing nearly 900 eggs a week. All the produce available for the markets.

Sleeping and eating in spotlessly clean, central-heated huts in ten-men teams, with a "Stroke" leader prisoner in charge.

Organising war discussion groups and one-act plays in spare time when they can read the daily papers, play billiards, listen to the wireless or obtain books daily from the camp library.

Working on the farm after a 6.30 a.m. reveille from 8 a.m. to 12 noon, and after a snack lunch, from 12.45 to 5 p.m.

The camp is on land rented from Lord Allendale. No wall surrounds it, not even a wire fence. Only white ringed trees mark "out of bounds." Every man has a job to do. It appears that the team spirit amongst them is really remarkable, and the men and supervisors work together on a truly co-operative principle.

Welfare Officer Mr. Frank Dawtry has been able to find them skilled jobs with wages in some cases of £8 to £12 a week.

This is surely a great stride in social development, and manifests an intelligent administration of social justice which must surely be ultimately to the Glory of God.

President Cannon Had a Sense of Humour . . .

A NEIGHBOUR of President Cannon had occasion to complain (politely, oh very politely) of the loud hymn-singing, which he said "was becoming interminable". We publish President Cannon's reply as an example of good humour and courtesy worthy of a true Latter-day Saint.

Dear Sir,

Your letter in reference to singing caused us surprise. Had we thought about it, we might have known it would be heard. We, ourselves, notice a barking dog in the next lot at times, and someone near by is addicted to wood-chopping.

However, the surprise was not really so much that you heard our singing as that you did not like it. We were quite pleased with it ourselves. You have disillusioned us. For the moment, we do not even feel like singing—consequently our silence this morning.

Seriously, we are sorry we disturbed. The writer knows the agony of having an elusive thought that was just beginning to coagulate swept out of his mind by some annoying disturbance.

May we ask whether it would bother you if we sang less frequently and more softly. Suppose we try—on the condition, however, that if this is in the least unpleasant, you will promptly let us know. We wish to be good neighbours.

Sincerely,
JOSEPH J. CANNON.
President.

★ DISTRICT ACTIVITIES ★

Birmingham: Previously reported missing, now reported prisoner of war, is Brother Reginald Cecil Jenks, R.A.F. air-gunner, whose home is at 24, Heath Road, Bedworth, Warwickshire. He and his parents, Brother and Sister Geo. Jenks, previously resided in the Welsh District, where their many friends are still keenly interested in their welfare.

Liverpool: Two very successful social events have been reported from this district. It is gratifying to learn that Wigan M.I.A.'s new season was so promisingly begun.

Norwich: The Annual District Conference was held at Norwich Branch Chapel on April 8 and 9, 1944. Mission President A. K. and Sister M. W. Anastasiou, and Elder J. R. Cunningham, 2nd Counsellor, Mission Presidency, were in attendance throughout.

Newcastle: On March 18-19, 1944, at the L.D.S. Chapel, West Hartlepool, a most successful District Conference was held, presided over by the Mission Presidency. The excellent spirit of strength and unity which prevailed was one which will long be remembered.

North London: The address of the Chiswick Branch meeting hall is now 1a, Chiswick Common Road, Turnham Green Station, Chiswick. These new premises are a great improvement on the old, being well situated, hygienic, and comparatively spacious.

South London: The report from this district shows steady progress in all directions. The saints are making excellent use of their talents, spiritually, mentally and socially. Altogether encouraging.

PERSONALS

ENGAGEMENT

On February 18, 1944, the engagement was announced between Elder Clarence A. Armstrong, of Salt Lake City, Utah, and Sister Eunice Doreen Armstrong, daughter of Branch President and Sister Armstrong, of Weston-super-Mare, Somerset.

MARRIAGES

ANDERSON—BLEAKLEY.—On Monday, April 3, 1944, at Ravenslea Chapel, South London, the marriage took place of Captain Wendell Bryan Anderson, U.S. Army, and Sister Mabel Joyce Bleakley, of Colombo, Ceylon. The bride, who was charmingly attired in a dress of white cloche, was given away by her brother, Major John Bleakley, and Major Chatwyn, U.S. Army, was best man. President Andre K. Anastasiou performed the ceremony and later acted as host with Sister Anastasiou, at whose home the reception was held.

FAUDRE—DUNN.—On Tuesday, April 4, 1944, at Ravenslea Chapel, South London, Sergeant Robert E. Faudre, U.S.A. A.F., of Annopolis, Maryland, U.S.A., was married to Sister Hilda ("Bobby") Dunn, a member of the South London Branch. The bride was given away by her brother, Mr. Percy H. Dunn, and had one small attendant, Miss Maureen Heath.

BIRTHS

CRABTREE.—On December 22, 1943, at the Halifax Branch, the infant son of Brother and Sister W. Crabtree, born December 10, 1943, was blessed by Elder Fred Laycock, of Pudsey, and given the name Allan.

THOMAS.—On March 19, 1944, at Hucknall, the infant daughter of Elder H. G. and Sister C. M. Thomas, born February 23, 1944, was blessed by Branch President Samuel Pears and given the names Ann Carolyn.

DEATHS

GRATTON.—The death occurred on February 18, 1944, of Sister Louise Gratton, aged 71, at Woodhouse, Sheffield. Sister Gratton has been a faithful member of the Church for many years. The funeral service was held in the Sheffield Branch Chapel on February 22, 1944, under the direction of B.P. Harry V. Bailey. The speaker was Brother George A. Stubbs, and a vocal solo was given by Brother George W. Laycock. The interment was at the Woodhouse Cemetery. A memorial service for Sister Gratton was held on March 12, 1944.

TAYLOR.—The death occurred on April 4, 1944, of Brother Alfred Harry Taylor, of the Kidderminster Branch. The funeral, which took place in the Kidderminster Cemetery on April 8, 1944, was conducted by District President Norman Dunn, who also dedicated the grave. Besides his widow, Sister Mary Taylor, Brother Taylor leaves a son and two daughters.

From the Mission Field

APPOINTMENTS

Sister Eda V. Longbone, of the Brighton Branch, London District, was set apart as a full-time missionary by President Hugh B. Brown on April 13th, and assigned to labour in the Birmingham District.

Sister Dora Smith, of the Doncaster Branch, Sheffield District, was set apart as a full-time missionary by President George H. Bailey, on March 25th, and assigned to labour in the Birmingham District.

RELEASES

Sister Jamesina Steel Bannatyne was honourably released on March 18, 1944, but owing to the restrictions on travelling has been unable to return to her home in Belfast. She has laboured faithfully in the Welsh and Nottingham Districts.

ZEAL

The zealous missionary accomplishes most in the cause of the Lord; it is necessary that all of your interests be centred in your work. But the over-zealous missionary is likely to be as offensive as the high-pressure salesman. Individuals cannot be driven into the Gospel. They must be led tactfully and graciously. Guard against forcing your message. Converts are first friends.

Consideration for the feelings, beliefs and habits of others is an integral part of the beloved personality. Love for another comes of understanding. Most people are absolutely sincere in the beliefs by which they guide their lives. If those beliefs are wrong in the light of the Gospel teaching, do not condemn. Try to understand, then the way may be opened for teaching the truth.

—"The Missionary's Hand Book."

Here is

Where M.I.A. Conventions will be held at Whitsun

Birmingham & Nottingham
On Saturday, May 27, at Conway Road Schools, Sparkbrook.
On Sunday, May 28, at Handsworth Chapel, 23, Booth Street.

Sheffield, Leeds & Hull
At Sheffield Chapel, Corner of Ellesmere Road and Lyons Road.

Newcastle & Scotland
At Sunderland Chapel, 18, Tunstall Road.

South & North London & Norwich
At "Ravenslea," 149, Nightingale Lane, London, S.W.12.

Bristol & Wales
At Zion Road, off Clarence Road, Bristol.

Liverpool & Manchester
At Wigan Chapel, 6, Standishgate, Wigan.

WE'LL SEE YOU THERE!

Forces Readers Commend The "Star"

THE STUFF TO GIVE THE TROOPS!

I receive the "Star" regularly, and read it from cover to cover. Let me add my congratulations to the many you receive on an excellent publication and one that is a very good builder of morale, the thing that is so important for our troops. Sgt. JESSE L. DUDLEY.

Thank you for the fine "Star" which is a source of joy and inspiration to us. A. S. A. PALMER.

—AND FROM ZION

As I wrote you once before, I believe that the monthly version of the "Millennial Star" represents a real forward movement. I like it in its present form. You are able to do more in each issue than we could do before; and besides, certainly, the "Millennial Star" was not read all through at once. It was left for moments of leisure. So I doubt very much if you are denying the people, by the monthly issue, any weekly news that they might have enjoyed before.

JOHN A. WIDTSOE.

WIT'S ENDS

IN A LIGHTER VEIN

GOING, GOING, GONE!

Smith bought a business through an agent as a going concern. After six months he met the agent again, and said: "You remember that business you sold me, which you stated was a going concern?"

"Yes, I remember," said the agent."

"Well," said Smith, "it's gone."

SAFE

A youngster ran into the house the other day and said to Grandma, "Can you crack nuts?"

"No," said Grannie. "I lost my teeth years and years ago."

"Then you can hold these nuts while I go and find some more," he cried, as he ran off again.

TRYING

Alvin's aunt thought she would buy him a present, and asked the shopman to sugge t something suitable.

"What about a tie, madam?"

"No; he has a beard."

"A pullover, then?"

"No; it's a long beard."

"I see, madam," said the weary salesman. "Do you think a pair of spats would show?"

VALUE FOR MONEY

Two ladies were walking home one Sunday from a church where the rector of a neighbouring parish had preached. One lady criticised the sermon, remarking that it was deplorably weak and not up to the standard expected by a well-educated congregation.

Her little boy, overhearing, and remembering his mother's contribution to the collection, chimed in with:

"But you can't expect much for a penny, can you, mother?"

HIS ANSWER

"What's wrong? You seem worried.

"I am. I wrote two notes—one to my broker, asking him if he took me for a fool, and the other to a lady, asking her if she would marry me. While I was out somebody telephoned "Yes," and I don't know which of 'em it was."

WAITING FOR THE BUMP

A speaker addressing a large assembly of Sunday School children said: "Now, little boys and girls, I want you to be very quiet—so quiet that you can hear a pin drop."

Silence for a moment, then a small voice from the rear said: "Let her drop."

HE'D SETTLED IT

Tommy was taken on as messenger in place, for the time being of Jim, who was ill. When young Jim was better, and able to return, the employer, having found Tommy very useful and obliging, wanted to keep him but couldn't quite think how to put Jim off. At last he said:

"Well, if you can come to an arrangement with Tommy, you may stay."

On returning to his office, after lunch, a shock awaited him.

The desk was overturned, the carpet disarranged, and everything breakable was broken, but there stood Jim, complete with black eye, and torn clothing, beaming triumphantly: "O.K. boss, I've arranged with Tommy all right."

EASIEST WAY OUT

Tommy had twice puzzled over the sum his teacher had set him. Teacher, however, was strict, and still would not pass his answer as correct. "Try again," said he. "You are twopence out."

"Please sir," said Tommy, his hand going into his trousers pocket, "I'd rather pay the difference."

TREASURES OF TRUTH

THRIFT AND INDUSTRY

Brigham Young

FAITH AND WORKS

THEY who secure eternal life are doers of the Word as well as hearers.

The grand difficulty with people is, they do not do quite as well as they know how; it is that which hinders us from accomplishing the work given us to do. Unless you improve upon it, every correct principle advanced through the authority of the holy Priesthood becomes to you a dead letter. But if you have the life within you, you will grow, whether you stay at home or come to meeting; and every true principle, power and manifestation that God gives you, you will improve upon and treasure up in your hearts.

Know whether you ought to do a thing or not, and if you ought not, let it alone. That is the way to live.

TIME SHOULD BE SPENT WISELY

What have we? Our time. Spend it as you will. Time is given to you; and when this is spent to the best possible advantage for promoting truth upon the earth, it is placed to our account and blessed are you: but when we spend our time in idleness and folly it will be placed against us. We have to give an account of the days we spend in folly.

Idleness and wastefulness are not according to the rules of heaven. Preserve all you can, that you may have abundance to bless your friends and your enemies. Do those things that are necessary to be done and let those alone that are not necessary, and we shall accomplish more than we do now.

LABOUR INDISPENSABLE

Everything connected with building up Zion requires actual, severe labour. It is nonsense to talk about building up any kingdom except by labour; it requires the labour of every part of our organisation, whether it be mental, physical or spiritual, and that is the only way to build up the Kingdom of God.

If we are to build up the Kingdom of God or establish Zion upon the earth, we have to labour with our hands, plan with our minds, and devise ways and means to accomplish that object.

LET NOTHING GO TO WASTE

Never let anything go to waste. Be prudent, save everything, and what you get more than you can take care of yourselves, ask your neighbours to help you consume.

Never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it. If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl, to sweep a single kernel of it into the fire: let it be eaten by something and pass again into the earth, and thus fulfil the purpose for which it grew. Remember it, do not waste anything, but take care of everything.

It is to our advantage to take good care of the blessings God bestows upon us; if we pursue the opposite course, we cut off the power and glory God designs we should inherit. It is through our own carefulness, frugality and judgment which God has given us that we are enabled to preserve our grain, our flocks and herds, wives and children, houses and lands, and increase them around us, continually gaining power and influence for ourselves as individuals and for the Kingdom of God as a whole.

The Ludo Press (T.U.), 373, Earlsfield Road, London, S.W.18.